HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From Human Rights.

Slavery in the French Colonies.

We have been sometime in possession of a pamphlet published by "The French Society for the Abolition of Slavery" in August 1837, from which we proceed to translate a few extracts. The pamphlet commences with a memorial of the Society to the General Councils of the departments"—bodies partly legislative, and partly executive, existing in all the 86 departments of France. We give it entire, as follows:

"*The Society for the Abolition of Slavery to the General Councils.*

The French Society for the Abolition of Slavery has resolved that the General Councils of the departments shall be immediately petitioned to fix their attention upon the precarious situation of the French colonies, and the miserable condition of two thirds of their population, subjected to a slavery of which the term is not yet fixed.

This state of things contrasts the more shockingly with the honor of a nation which has always taken the imitative in acts of generosity, that the British Parliament, in its session of 1833 liberated 800,000 slaves from the chains of bondage, and that the apprenticeship, of which it permitted the establishment in the colonies for a limited time, is about to expire; to wit, for the former domestic slaves of the cities and villages, on the first of August 1838, and for the field slaves, on the first of Aug. 1840.

The slave population of the French colonies, according to the examination of Dec. 31st, 1835, is as follows:*

Guadaloupe and dependencies	96,322
Martinique	78,076
French Guiana	16,406
Bourbon	70,406
	261,210†

We do not here include Senegal which has only *captives* and *hired*, nor the possessions of the regency of Algiers, where slavery does not exist for the profit of Europeans, and is only tolerated with the natives in a domestic form, nor the establishments of India, where the natives are free, nor St. Pierre and Miquelon, where there are only Europeans.

The whites, our countrymen, for whose profit slavery has been established, and is yet maintained, number as follows:

Guadaloupe and depen'cies	11 or 12,000
Martinique	9,000
Bourbon	8,000
French Guiana,	1,500
	30,500

Among the French interested to maintain slavery (in case slavery is preferable to free labor, a question much controverted since the experiments made at Porto Rico) must not be reckoned the *little whites*, or European laborers gathered from different parts of the continent to seek their fortune, but only the creole families, proprietors of estates.

The statistical reports prove that this part of the population decreases daily, and that the free population of mixed blood, is, on the contrary, increasing rapidly at the expense of the other two classes.

According to the report in the budget of the marine and the colonies, made to the chamber of Deputies by M. Hernoux, of the navy, the colonies cost the mother country for maintenance more than ten millions. If slavery were no more, this expense would be diminished more than one half; the departments of France are therefore directly interested to cause the disappearance of this plague of the four colonies, whose local legislatures oppose an open resistance to the wishes of the mother country. The support of European garrisons is for the mother country the most disastrous of imposts, and this impost can only cease, when the colonies having no longer insurrections to fear in their own bosoms, can guard themselves.

Senegal refers to the government for the regulation of the condition of its *captives*. French Guiana, which is in want of laborers, will probably consent to renounce slavery, provided compensation be offered. Opposition will therefore be concentrated in the colonial counsels of Martinique and Guadaloupe. The free population of color amounts, in

Guadaloupe, to	19 or 20,000
Martinique,	29,000
Bourbon,	27,000
Guiana,	3,500
	79,500

This population is two-thirds stronger that the whites, and already possesses, by confession of the statistics reduced from information furnished by the commandants of parishes,

In Martinique, of real estate,	1-9th
Of slaves,	1-7
In Guadaloupe* of real estate,	1-5th
And of slaves,	1-9

If compulsory emancipation were in use in the colonies, these proportions would doubtless be considerably modified.

The population of color consents to the the emancipation of its slaves and promises the government its support.

It has been said that the slaves are not sufficiently prepared for liberty. But they are as far advanced as were the slaves in the British possessions in 1833, and it is slavery itself which presents an insurmountable obstacle to all moral amelioration.

If the masters consent to their slaves attending mass on Sunday, they do not give them time to receive any real instruction, and the ecclesiastics bitterly complain of it. Slavery is an obstacle to the family institution. In 1835 there had been but one marriage of slaves in Guadaloupe, to a population of 96,000; and at Martinique, but 14 to 78,000!! In Bourbon the difference of the sexes in the slave population is in an extraordinary disproportion arising from the slave trade—45,000 men to 24,500 women! We have heard many ecclesiastics employed as priests in the colonies complain bitterly that the religious marriage of the blacks is not permitted, except with the express written consent of the masters. Could there be a stronger proof of the demoralization produced by slavery?

The ministers have for the last three years expressed their sympathy for emancipation, but have taken no measures to arrive at it. The colonies and humanity suffer from this state of uncertainty; for while waiting, the slaves live under the dominion of the whip, and under the malign influences of a system adapted only for brutes. In this respect, their slavery is not to be compared with that of ancient times which comported with the cultivation of the mind. Colonial slavery exacts murderous toil, for the sake of rivalling our own agricultural industry by the production of the sugar cane.

Let the representatives of the French nation express a general wish for that emancipation which is in the heart of all, and the government will set itself at work.

It will act, but with all the circumspection of which it has given so many proofs. We venture to solicit the expression of this wish on the part of the General Councils.—Count Mole, president of the council (of ministers) has promised to bring the question before the chambers at their next session (now present); but this promise is very vague, and its fulfilment can be still adjourned, if public opinion does not demand it,—and we shall have done nothing when the apprenticeship is finished in the English colonies.

Paris, Aug. 1st, 1837."

The pamphlet then proceeds to give the names and titles of the officers and members of the Society, among which are many of the most distinguished statesmen and philosophers of France; such as the Duke de Broglie, president; Messrs. Passy, Odillon, Barrot, Count Delaborde, and Isambert, vice-presidents; Berenger, De Gerando, Carnot, GEORGE LAFAYETTE, Lamartine, Salverte, Count de Tracy, De Tocqueville, De Beaumont, Count Lasteyrie, Count Guilleminot, Dufau, Count Eugene D'Harcourt and Lanjuinais, whom those acquainted with French literature and politics will recognise as men of first rate power.

We next find the resolutions of eight General Councils of departments, recommending to the Chambers to pass a law abolishing slavery consistently with the rights of all parties—by which is doubtless meant, that the planters should *be paid for heating the poker and using it* on their poor victims.

The remaining twelve pages of the pamphlet contain the discussion in the chamber of Deputies, on the 6th June 1837, on the subject of the colonies, in which the abolition members took occasion to question the ministers in regard to their designs. The information obtained was that the ministers were waiting for documents from the colonies, and would, at their next session, bring forward a plan for a sort of emancipation coupled probably with compensation to the masters.

We give an extract from the debate for the sake of a striking fact.

"*M. de Tracy.* These documents prove that since emancipation (British) the value of land has increased, and the amount of labor is augmented.

M. de Fitz James. That is not correct.

M. de Tracy. Come on and produce your proofs at the tribune. I cite official and well known documents. Is it possible that upon the material facts there exists a controversy which it would be so easy to determine by producing contrary documents?

Our colonies are separated from the English Antilles by a distance of only five or six leagues. Our glorious navy, I am ashamed to say, is employed only to cruise in the intervening space *and fish upon the waves, and even in the waves, for the slaves who escape from our colonies*, to deliver them over to the tribunals. Here is a fact to which there will be no reply."

*This information is derived from the statistics laid before the Chambers in 1837 by the minister of the Marine.

†If the question concerns indemnity, 17,434 must be subtracted from this number for individuals above 60 years who are of more expense than profit to their masters; and 68,103 for children below 14 years, who can be placed only among the charges; there will remain 176,173 to be ransomed. The slaves of the towns can redeem themselves. The field slaves could do the same, if they were aided by savings' banks, fostered by the government, and if they were appraised at their actual market value.

*We know not why, in the official notice of 1837, article, Guadaloupe, page 164, it is said that the men of color possess in this colony, only one fourteenth part of the real estate. The document addressed to the minister of the marine by the Director of the Interior, M. Billecoq, of the 8th of October, 1835, attributes to the colored class 12 sugar estates, 74 coffee, 91 cotton, 294 of provisions, (the fifth part of the immoveable property) and 9,916 slaves.

The following extract of a letter from a young lady, daughter of a wealthy planter, shows how the children of slaveholders FEEL, although they cannot speak, and hardly dare to think on the subject. . . .

"The slave question, &c. please excuse me from answering—my dear father is a slaveholder, and I am supported by their labor. Can I *openly censure* what I daily receive benefit from the practice of? I think in silence on the subject—unless *an unusual occurrence calls loudly for my speaking*."

Southern Chivalry; or Georgia Spunk.

The Grand Jury of Savannah have *presented* Messrs. Philbrook and Kelleran, citizens of the state of Maine, "with the offence of knowingly and wilfully carrying off a negro MAN, named Atticus, the PROPERTY of Henry Sagurs." The Attorney for the government thereupon prepared an *indictment* against them, which the Grand Jury returned with the endorsement, TRUE BILL. The indictment has four counts. 1. Charges them with simple larceny in stealing the slave. 2. Charges them with inducing him to run away, with the intent to appropriate him to the use of themselves, or of some other person, which by the statute is made simple larceny. 3. With removing the slave out of the state. 4. With concealing him. A bench warrant was issued forthwith by the Court for the arrest of the persons indicted; and this, we suppose, is to be the basis of a more peremptory "demand" by the governor upon the governor of Maine, for the surrender of these men as "fugitives from justice." We are surprised that the legislature of Maine have not moved in the matter. Why has no demand been made upon Georgia for the kidnappers who seized and carried off a MAN, living in the peace of the state, by force, and without any forms of law? Why has not the new governor sent a message to the legislature like that of governor Vance, in Ohio? Is the *coasting trade* the reason? Is Maine sold into southern shambles? While on this subject, we may as well give the concluding paragraph of the report and resolutions which were adopted by the legislature of Georgia. We do not believe the yeomanry of Maine are sufficiently familiar with the overbearing spirit of slavery. The committee say, in conclusion:

"Compelled, therefore, from all these circumstances, to believe that the constituted authorities of Maine do not mean to comply with the laws and constitution of the country, but in total disregard of both, to treat with contempt the demand of Georgia, all that remains for our committee to perform, is to suggest the remedy. This is indeed a delicate and difficult task. We cannot close our ports against the vessels of Maine. We cannot declare a non-intercourse with her citizens. Either course would be unconstitutional. To seize upon the persons of her citizens as hostages, or to levy upon their property found in our state, by way of reprisal, would also be unconstitutional; but if not, it would be unjust, because it would be punishing the innocent for the guilty. What, then, ought to be done?—Resort to the *ultima ratio!* This, in the language of governor Schley, "cannot be resorted to without a violation of the federal compact;"—and long, long may it be, before the states of this Union shall be involved in civil conflict. But knowing that this dreadful alternative must inevitably be ultimately resorted to, as a matter of self-defence by the people of the South, in case the unhallowed example of the governor of Maine be followed by the authorities of the other states of the North, and willing to prove to the world our forbearance, our reverence for the constitution—a forbearance which, it is hoped, will hereafter insure us justice—your committee, although strongly disposed to recommend the passage of a law imposing a quarantine upon all vessels coming into our waters from the state of Maine, in consequence of viewing the doctrine of abolition as a moral and political pestilence, which, if not checked, will spread devastation and ruin over the land.

"*Be it therefore unanimously resolved*, by the Senate and Representatives of Georgia, in General Assembly met, That the refusal on the part of the governor of the state of Maine, to deliver up, upon demand of the governor of this state, Daniel Philbrook and Edward Kelleran, who stand charged with the commission of a crime against the laws of this state, and have fled therefrom, is not only dangerous to the rights of the people of Georgia, but clearly and directly in violation of the plain letter of the constitution of the United States, which is in the following words, to wit: 'A person charged in any state with treason, felony, or other crime, who shall flee from justice, and be found in any other state, shall, on demand of the executive authority of the state from which he fled, be delivered up to be removed to the state having jurisdiction of the crime.'

"*Be it further resolved*, That the state of Georgia, and each of the other members of the confederacy, by the adoption of the federal constitution, became a party thereto, no less for the better protection of her own than the common rights and interests of all—and when these ends cease to be attained by the faithlessness of any to the constitutional engagement, she is no longer bound by any obligations to the common compact; and it then becomes not only her right, but her duty, paramount to all others, to seek and provide protection for her own people, in her own way.

"*Be it further resolved*, That as soon as a bill of indictment shall be found true, in the Superior Court of Chatham county, against the said Daniel Philbrook and Edward Kelleran, for the offence aforesaid, the executive of Georgia be requested to make upon the executive of Maine, a second demand for the persons of the said fugitives, predicated upon said bill of indictment, and accompanied by such other evidence as is contemplated by the act of Congress in such cases made and provided.

"*Be it further resolved*, That should the executive of the state of Maine refuse to comply with such second demand, the executive of Georgia be requested to transmit a copy of these resolutions to the executive of each state of the Union, to be presented to their several legislatures, and also, a copy to the president of the United States, and to our senators and representatives in Congress, to be laid before that body. And should the legislature of Maine, at its session next after the said resolution shall have been forwarded to the executive of that state, neglect to redress the grievances hereinbefore set forth, it shall be the duty of the executive of Georgia to announce the same by proclamation, and call upon the people of the several counties, on a day to be named in said proclamation, to elect under like restrictions and regulations as in the election of members of the legislatures, a number of delegates equal to the number of senators and representatives to which they are entitled in the General Assembly, to meet in convention, on a day to be fixed in said proclamation, at the seat of government, to take into consideration the state of the Commonwealth of Georgia, and to devise the course of her future policy, and provide all necessary safeguards for protection of the right of her people."

Let the people of Maine therefore look out for BREAKERS! If these citizens are not given up, Georgia is determined to—to—to—HOLD A CONVENTION. Ah!—*Eman.*

The Martyr of Freedom.

[Extract from Rev. Mr. Stone's Discourse.]

"The murder of the noble minded Lovejoy is a legitimate offspring of American slavery. My general views of this subject have been long known by my friends; they have not been concealed; they shall be avowed. It is not a curse only to the slave, to the master, and to our country; it is a state of deepest wickedness, of unutterable guilt, an abomination which maketh desolate. But at this moment, I have something more specific to urge. What has been the manifestation of this spirit within the last few years? It has set law at defiance, nay, trampled it under foot. It has violated the inalienable rights of humanity, nay, those very rights when secured and pledged to every citizen of our Union by solemn compact and constitution. It has laid ruthless hand on the sacred obligation of our government to protect each individual in transmitting his thoughts through the public mail. It has allowed individuals to usurp the functions of government, and to convert themselves at the same moment into witnesses, jurors and judges, nay legislators and executioners even, undisturbed and unpunished. It has allowed, do I say? No: it has prompted and sustained this outrageous usurpation, prostrated law, order and government. The spirit of slavery, far from confining itself within the domains of slavery, has entered our own New-England, within the very compass of that city in which Adams and Otis stirred the souls of men, who were men while manhood survived; within the very bounds of that region which the Pilgrims consecrated by their tears and prayers—who does not blush to say it? I am a son of the Pilgrims, and I choose to draw the veil over those vile transactions without exposing my country's shame. But the last catastrophe we have long needed. And it has come. The spirit of slavery, breathed out of hell—I speak with solemn and earnest deliberation,—has done its work. A free-born citizen of Maine, born on our own soil, which he tilled in his youth, and educated in our schools; a man generous and noble, against whose character no censure has perhaps ever been uttered, many years ago went, a youthful adventurer, to the south. He lived amidst slavery; he knew it. We are often told that we of the north may say nothing of it, because we know nothing. Lovejoy knew it. And if it has before been a mystery to us, his death has revealed that mystery. It is no longer concealed. From outrage on individual rights and the legitimate powers of law, slavery has but gone out to its natural results, bloodshed and midnight murder.

These results, I repeat, are natural. They are but the continuance, the consummation, the finishing of what it has been long laboring for. This first. But again I would show it in another way. What is slavery? The holding of man by man as a thing of mere property. Then, by legal expositions, not by fanatical misstatements, I am, body and soul, my master's, to feed and clothe, to teach or not to teach, to buy or sell, to treat well or ill, to deal with in all things without any reference to my own well-being, but solely as he deems his interest best to get the most work out of me. Smooth it over as we will or may, this is the plain unvarnished tale of what slavery is. But not all. First, the slave is to be got. Here you may say, we have nothing to do with it—the slave is not got, he is inherited.—True, sometimes, but not always. And how long since the foreign slave-trade has ceased? Not ceased at all. It has been a prohibited traffic less than thirty years, less than the days of my own memory. And still it is going on. How long it shall continue, God only knows. The slave-ship is on the coast of Africa. By purchase, by stealth, or by fraud, it matters not how, the poor wretch is seized and carried on board. Piled in as if so many oxen or horses, bound, and without any care other than to keep them in a condition for bringing a good price and making the voyage profitable, they lie sorrowing, famishing, and, to let one word tell the whole, enslaved. Enslaved! It is easy to speak the word—but what to bear the thing? Enslaved! God's own blessed earth and sky and air not to joy in as my own, but to visit with my tears! My own body not mine, but my master's! My soul, God's image, doomed to degradation and ruin! Those, who escape the perils of the middle passage,—the passage from sunny African shores and the land of joyous mirthful men, to that clime of boasted freedom where freedom claims and holds as its element the protection of the powerful in enslaving the feeble,—the passage often, and perhaps happiest then, from life to death, from a life which has ceased to be life, to that which is alone the friend and ransom of the wretch whom others have forsaken. But the details of the prison-ship of the slave, I cannot, if I would, attempt to depict. He is landed on a new continent, the lost bondman. Perhaps within the very walls of our capitol, beneath the very stars of the American flag—oh, shame! where is thy blush?—he is sold to an American citizen. And for life himself, and for all ages his posterity are doomed to be the merest drudges of American freemen. For the manner in which he is governed and controlled, I shall say nothing; I merely request you to read and ponder the oft-repeated testimony of Jefferson. I say merely, that as slavery begun in lawless force, in the worst robbery, so it proceeds and remains; first, a continued robbery, next, a succession of forceful measures to preserve the prey thus lawlessly taken. The slave is held as a thing, bought and sold as a thing, moved and governed as a thing of merchandize, "a species of property." 'T is blasphemy to God; 't is violence to man.

Now such a state of things cannot exist without producing its effect on the whole character. Reverence of human nature is lost or diminished as that nature is degraded and abused. Respect for individual right is lost or diminished as that right is daily set at nought and trampled on. A general character of pride, violence and despotism, is engendered and nurtured. So far as the influence of slavery is left unbalanced, unchecked, unrestrained by nobler impulses, its result is thus an overbearing and reckless spirit. That this result has in fact developed itself the last few years, no honest man, I think, can fail to perceive. The result, you will observe, is far from confining itself to the mere relation of master and slave. It goes out into the whole deportment and intercourse of the former. I cheerfully admit noble exceptions. Thank God, there is that in man, and that in the laws of his government, which even slavery cannot wholly destroy. But such is its tendency; such are its developed results."

From the National Intelligencer.

District of Columbia--Intention of the States Ceding it.

President Van Buren has expressed the opinion that if Virginia and Maryland had ever imagined Congress would have abolished slavery in the District of Columbia they would not have ceded the territory to the United States; and a large proportion of the members of the present Senate, in their late proceedings on Mr. Calhoun's resolutions, concede that it would be a violation of the public faith for Congress to abolish slavery in the District. The following historical facts, which seem entirely to have been lost sight of by those who entertain these opinions, will conclusively show that Virginia and Maryland had good grounds for believing, and must have believed, that Congress would not only conceive itself possessed of the power, but that it would exercise it, and even before this have abolished slavery in the District.

In March, 1784, Virginia ceded to the United States the territory northwest of the river Ohio, and stipulated that the citizens thereof should "have their possessions and titles confirmed to them, and be protected in the enjoyment of their rights and liberties." Soon after the cession was made, Congress referred the subject to a committee, consisting of Jefferson, of Virginia, Chase, of Maryland, and Howell, of Rhode Island. This committee reported an ordinance or fundamental law for the government of the territory, and of the states to be formed out of it; one provision of which was, "That after the year 1800 of the christian era, there shall be neither slavery nor involuntary servitude in any of the said states, otherwise than in punishment of crimes, whereof the party shall have been convicted to have been personally guilty." A motion was made to strike out this clause: "And on the question, shall the words moved to be struck out stand? the yeas and nays being required by Mr. Howell,

New-Hampshire:	Mr. Foster, ay. Blanchard, ay.	ay.
Massachusetts:	Mr. Gerry, ay. Partridge, ay.	ay
Rhode Island:	Mr. Ellery, ay. Howell, ay.	ay.
Connecticut:	Mr. Sherman, ay. Wadsworth, ay.	ay
New-York:	Mr. De Witt, ay. Paine, ay.	ay.
New-Jersey:	Mr. Dick, ay.*	
Pennsylvania:	Mr. Mifflin, ay Montgomery, ay Hand, ay.	ay
Maryland:	Mr. McHenry, no. Stone, no.	no.
Virginia:	Mr. Jefferson, ay. Hardy, no. Mercer, no.	no.
North Carolina:	Mr. Speight, no. Williamson, ay.	div
South Carolina:	Mr. Read, no Beresford, no.	no.

"So the question was lost, and the words were struck out."†

"March 15, 1785, a motion was made by Mr. King, and seconded by Mr. Ellery, that the following proposition be committed:

"That there shall be neither slavery nor involuntary servitude in any of the states

*To entitle a state to a vote, she must have at least two members present.

†Seven, or a majority of the whole number of states, (thirteen,) were wanted to carry the question.

described in the resolve of Congress of the 23d of April, 1784, otherwise than in punishment of crimes whereof the party shall have been personally guilty; and that this regulation shall be an article of compact, and remain a fundamental principle of the constitution between the thirteen original states, and each of the states described in the said resolve of 23d April, 1784."

On the question of commitment, New-Hampshire, Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, and Maryland, voted in the affirmative; Virginia,* North Carolina, and South Carolina in the negative. So it was resolved in the affirmative.

On the 7th of July, 1786, Congress resolved that the stipulation contained in the cession of Virginia, respecting the division into separate states of the territory northwest of the Ohio river, would be attended with great inconvenience, and recommended Virginia to revise and alter the terms of the cession, which was afterwards done.

September 29, 1786, Congress took into consideration an ordinance for the government of the western territory, reported by a committee consisting of Johnson, of Connecticut, Pinkney of South Carolina, Smith, of New-York, Dane, of Massachusetts, and McHenry of Maryland; and after considering it from time to time, it was recommitted to a committee consisting of Carrington and R. H. Lee, of Virginia, Dane, of Massachusetts, Kean of South Carolina, and Smith, of New-York, whose report was read the first time, July 11, 1787. This ordinance is similar, in its leading and fundamental provisions, to that reported in 1784 by the committee of which Mr. Jefferson† was chairman, and, like that, contained a prohibition of slavery in the following words: "There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted." On the 13th of July, 1787, this ordinance was adopted by Congress, with the concurrence not only of every state, but every individual member of every state present except one, Mr. Yates of New-York.

On the 27th of December, 1788, Virginia passed a resolution offering to cede, and on the 3d of December, 1789, passed an act in which she "forever ceded and relinquished to the Congress and government of the United States, in full and absolute right and exclusive jurisdiction, as well of soil as of persons residing or to reside therein, pursuant to the tenor and effect of the 8th section of the 1st article of the constitution of the United States," a tract of country not exceeding ten miles square, for the permanent seat of government of the United States. The cession of Maryland, for a similar purpose, was made December 23, 1788, and is absolute and without restriction or limitation.

This statement of facts shows: 1. That Virginia ceded to the United States an extensive territory, separated from her only by a river, and bordering on her for about one thousand miles, Kentucky being then a part of Virginia. 2. That Congress had, after having had the subject under consideration for more than three years, abolished slavery in it by the extraordinary concurrence of all its members who voted, except one. 3. That the measure originated with Thomas Jefferson, the favorite son of Virginia and of the nation, and was seconded by Chase, a prominent son and distinguished patriot of Maryland. And 4. That with the knowledge of these facts and, presumably, other their occurrence, Virginia and Maryland ceded the District of Columbia to the United States, without restriction as to the prohibition of slavery, or indeed without imposing as many restrictions as Virginia did when she ceded the Northwest Territory.

Seeing, then, what Congress had done in abolishing slavery in what had been a part of Virginia, and in which territory there were a considerable number of slaves, how can it be said that Virginia and Maryland would not have ceded the District of Columbia if they had supposed Congress would ever abolish slavery in it? or that the doing so now, at the expiration of nearly half a century, can be conceived to violate any implied faith to those two states?

Knowing that you have but little room in your columns at this season of the year for correspondents, I will only add in conclusion, what a strange contrast the proceedings of 1787 present to those of 1837! Then the abolition of slavery in an extensive territory, bordering on the slaveholding states, met with no opposition. No fears were then entertained that such an act would endanger the Union, or tend to disturb the quiet of any portion of it. It was not then denounced as the first step to Congress abolishing slavery in the slaveholding states. Now, Slavery was then considered by all as an evil; now it is pronounced by some a blessing. What strange perversion! What strange delusion! Especially in this enlightened and liberal age, when there is abroad an ameliorating spirit, more powerful in its effects in the moral and political world than the steam engine in the mechanical.

* Grayson voted in the affirmative, Hardy and Lee in the negative.

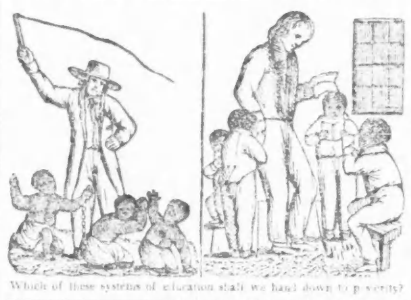
† To Mr. Jefferson is therefore justly due the credit of the ordinance for the government of the Northwest Territory, and not Mr. Dane, as claimed for him by his New-England friends.

Cruelty.

We are indebted to Mrs. Child for the following anecdote, which she has copied from a letter recently written to her by her husband's sister. How many such revelations are to be made, before we shall do for others what we would have them do for us?—*Ed. Woman Rights.*

"We stopt at Norwich, with our friends Mr. and Mrs. Emerson. Mrs. E. told me some of her adventures, while she boarded at St. Augustine, in 1833, with a lady who originally belonged to New-England, and was a professor of religion. I cannot put her tears and looks of pity on paper, but I will try to write one of her anecdotes in her own words. 'I had,' said she, 'but just closed the eyes of my dear and only daughter's husband. She, poor young widow, was in the last stage of consumption, and had an infant only a few days old. You may well suppose that my inmost soul was filled with grief. As I was sitting at the bed-side of my sick daughter, with her babe in my arms, the most dreadful shrieks met my ears. I instantly laid down the child, and in so doing roused my poor dying Ann. 'Oh mother,' said she 'don't go for mercy's sake. You hav'nt lived among these slaveholders as I have. You don't know them so well as I do. Don't go!' But notwithstanding her entreaties, I ran out of a back door, and bursting open the gate of an inner yard, followed the cry of distress. O, what a scene I witnessed! There was negro Bill, a boy of about ten years old, his flesh literally torn from his back, by the hand of his own mother. 'Chloe,' said I, 'don't strike another blow.' 'O missa,' said the poor creature, 'I must finish five more; if I don't missa send me to Mr. Hanson's, and me be whipt to death.' 'Don't strike another blow,' I repeated, 'I will stand between you and your mistress. Bill, put on your shirt, and come to my room. What is the boy's crime, Chloe?' 'Missa lost an egg from her closet, and she 'spose Bill took it,' was her reply. As I returned to the house, I saw that forty or fifty of the boarders, who had been called out of their rooms by the shrieks, were standing in the piazza, which extended nearly round the building. They did not dare to clap their hands; but they made the motion most heartily, and waved their handkerchiefs. I led the poor child to my room, and he lay down on the floor, crying in great agony. A flood of tears came to my relief.—The lady of the house came in; saying, very politely, that she was sorry the boy had been whipped *in my hearing*; especially when I was in such deep affliction. For the future, she would send her people to Hanson's to be whipped. I exclaimed indignantly, 'How can you, my own countrywoman, and a professor of religion, treat your fellow-creatures with such shameless cruelty! I blush and weep for you.'

"I tarried four weeks longer; and there was no more whipping *in my hearing*."



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MARCH 24 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—N. H. CONST. Art. 2, Sec. 1.

RETIREMENT.

With this number closes our editorial charge of the Herald of Freedom. We have been connected with it since its commencement, and have entered with it on its fourth volume. We leave it now, not from any lack of interest in it, not from any decrease of regard for the great principles which it was established to advocate, but from severe and increasing ill health. During our whole editorial course, disease has been making its progressive inroads on our constitution, frequently breaking in on the discharge of our duties and preventing us from doing justice to our intentions or the cause of human rights. Since last June we have been able to go to the office but once. Much of the time we have been confined to the house, and have performed our labors under those vicissitudes of strength and feeling which ever wait on the consumptive. The step we now take we have desired to take for several months, and have been prevented only by the inability of the Committee to obtain a person to fill our place, but the pressure of advancing weakness forbids any further delay, and we resign our editorial charge of the Herald with regret, indeed, on some accounts, but with a feeling of relief, such as the overwearied man experiences when he casts off his burden.

It is unnecessary for us to enter here a formal declaration of our unabated attachment to the cause of negro emancipation, to the great doctrines of human rights. Standing up between the living and the dead, with the spirit half disembodied—in glancing back along the pathway of life, if there be one principle which we rejoice to have embraced, it is that principle which made us an abolitionist—if there be any acts which we confidently trust our Heavenly Father will regard as the fruits of a true faith, they are the acts which have resulted from that principle, faithfully acted out.

We have not strength for a formal valedictory to our friends. We have much that we *would* say, but we may not. Our heart is full, thoughts in multitude are crowding up into the brain, but we may not give them utterance. The message which was given us we have delivered, the word which was put into our mouth to speak we have spoken. 'Our course is finished.' We may not add a word to what we have already said. We are only permitted at this moment to ask of those whom we have wronged pardon and forgiveness, and to extend to them and to those dear friends with whom we have ever lived in sympathy of principle and feeling, the farewell hand of affection, and to invoke on them that spirit of love and truth and faithfulness which shall sustain them through all their conflicts and guide them to a complete triumph over sin and death.

J. H. KIMBALL.

From an American Woman among Foreign Heathen.

We make the following brief extract from a letter of that devoted woman, Mrs. Wade, to the ladies of the several Baptist churches in New York city and Brooklyn. The subject of the letter is the importance of vigorously carrying forward the enterprise of the 'Home Mission Society,' to which she has sent 30 dollars to make herself a Life Member. An injunction like that which we quote below, to her sisters on a subject from which the great men, the pillars of our missionary societies would keep them aloof, coming from such a person amid such circumstances, is peculiarly solemn and important.—The command of Paul, "REMEMBER THOSE IN BONDS AS BOUND WITH THEM," comes home to the heart with a new life and power, echoing across the ocean from the regions of the far East, from one who is moved by that love which is universal, and not by party zeal or a feeling of proselytism.

Mrs. Wade, during her last visit to this country, travelled through most of the slaveholding States, and was honored by her Baptist brethren with much attention. It was at this time, we understand, that she adopted the resolution to which she alludes.

"'Remember those that are in *bonds* as bound with them,' is the command, and for a considerable time I have made their cause a subject of particular prayer every Monday. Let us never for one week, or one *day*, forget the poor *slave*. It has been very happily expressed by one "whose praise is in all the churches," that the Foreign and Domestic Missionary Societies are "twin sisters." And are not each of these other benevolent objects, lovely members of the same family, not one of which could be left out without marring the beauty and order of the whole?"

"THE MARTYR OF FREEDOM. A Discourse Delivered at East Machias, Nov. 30, and at Machias, Dec. 7, 1837. By Thomas T. Stone, Pastor of a Church in East Machias, Me." This is the title of a pamphlet of 32 pages, very neatly printed, just issued from the press of Isaac Knapp, Boston. It is written in a bold energetic style, full of that free spirit which was in the bosom of Lovejoy and which has received a new impulse of life along the rivers and lakes and amid the forests of Maine since his death. We give several extracts from it in our paper to-day.

"LETTERS ON THE EQUALITY OF THE SEXES, AND THE CONDITION OF WOMAN. By SARAH M. GRIMKE." Those who wish to investigate the question of the rights of woman, or would have a manual of facts on the subject, would do well to purchase this work.

"Slavery Illustrated in its Effects on Woman and Domestic Society."

The above are for sale at this office.

For the Herald of Freedom.

To the Female Anti-Slavery Societies of New-Hampshire.

DEAR SISTERS:

Heartily responding to the sentiments expressed in the following circular from our sisters in Philadelphia, relating to the contemplated convention in that city, we respectfully and earnestly invite your attention to it, as the importance of the subject demands.

The "object" of the convention as was stated in the "proceedings" of last year is "to interest women in the subject of anti-slavery, and to establish a system of operations throughout every town and village in the free states, that will exert a powerful influence in favor of the abolition of American slavery." The "benefits" which must result both to those who go and those who stay, and through them to the cause at large, render it desirable that delegates should be sent from various portions of our state. Of the "need" of such a convention it would be superfluous to add any thing to the remarks contained in the circular.

It must of course be left to each society to decide as to the practicability of the measure, but it is hoped that strenuous efforts will be made in order that the anti-slavery women of New-Hampshire may be "fairly represented" in the convention.

We shall be happy to correspond with you on the subject. New thoughts may by this means be elicited, facilities may be suggested, expedients may be devised, and new interest may be awakened.

We would here suggest that it is much desired that those societies who have not already done it, should forward the names of their officers, &c. to the office of the Herald of Freedom, agreeable to the late notice in that paper.

In behalf of the Concord Female Anti-Slavery Society, MARY CLARK, Cor. Sec.

March, 20, 1838.

CIRCULAR,

Addressed to Female Anti-Slavery Societies.

BELOVED FRIENDS.—You are probably aware that the Annual Convention of American Anti-Slavery Women will, by permission of Providence, be held, pursuant to adjournment, in this city during the third week in May next. In making some preliminary arrangements, the duty of which necessarily devolves upon them, the Philadelphia Female Anti-Slavery Society have thought it best to issue a Circular, at this early period, informing our friends that the *third Tuesday in May next*, is the day appointed for the Convention; and giving them an affectionate invitation to our city and our houses.—Many of our friends are far distant from us, and some in the country hold their meetings unfrequently, and we are desirous that they should receive this information in season, to appoint their delegates, and make those arrangements which they may think necessary for our meeting.

As the object and benefits of this Convention have been clearly and publicly explained, it is unnecessary to reiterate them. And it is equally needless to urge those who were present at its last session, to become again its members, in the review of those scenes where our faith was strengthened, our souls enlarged, and our hearts united as the heart of one man; where together we bowed in prayer, and together dedicated ourselves anew to our work. Who of us does not desire their reputation? We trust that many who were not permitted the privilege of assembling with us then, will this year share with us richer blessings than those which are so delightful in the retrospection. We presume that none will consider this measure less desirable, or less needed, now, than it was the last year. Until our work is done, or is, at least, near its consummation, every year will probably increase its arduousness, and demand new exercises of wisdom and zeal. And may we not confidently expect that these will be elicited by such an annual convocation, if conducted in humbleness of mind, sincerity and firmness of purpose, and sanctified by prayer? It is, certainly, not less needed now, because the banners of the anti-slavery host are inscribed with a martyr's blood; nor is it, in *our* opinion, less needed because that martyr died a warrior's death; nor is it rendered less necessary by the fact that some of our opponents have recently diverted the expression of their hostilities from our principles to ourselves, and apparently forgotten all other dangers, in their newly excited alarm for the perilous situation in which the dissemination of those principles have placed the "*female character*." Do not these things furnish us with new motives for desiring to confer together respecting the course of conduct which we ought to pursue?

It is not for us to dictate to the Convention respecting any of its proceedings, nor would we, at this time, formally propose any measures; but we may be permitted to express the hope, that its results will be such as will convince our friends and enemies that we intend to promote, and wish others to promote, this cause of God, by spiritual weapons alone; that they will be such as will convince a certain class of our opponents, who have volunteered to mark out for us an "appropriate sphere of labor," that while we decline their proffered guardianship, and claim the right of deciding when, and where, and how, we ought to plead for the slave, or labor in any other department of philanthropy, we cherish no feelings of hostility or resentment toward themselves, on account of the obloquy which they have sought to pour upon our names.

Allow us, dear friends, to urge the importance of large delegations being sent from your respective societies, that the Convention may fairly represent the whole body of American anti-slavery women. It will cheer our hearts again to see the faces of those with whom we have so long labored, and we shall be happy to extend to you, respected coadjutors, the hospitalities of the land of Penn.

In behalf of the Philadelphia Female Anti-Slavery Society.

MARY GREW, *Cor. Sec'y.*

Feb. 8th, 1838.

For the Herald of Freedom.

Formation of the Lisbon Anti-Slavery Society.

MR. KIMBALL,

Sir: While the cause of human rights has engaged the attention of the friends of our race in other towns in this and other states, the good cause has been slowly but steadily progressing in this place, and notwithstanding the efforts of certain individuals to arrest it by the cry of "fanatics," "incendiaries," &c. &c. we have succeeded in forming an association, consisting of about fifty members, to be known by the name of the *Lisbon Anti-Slavery Society*.

In the formation of this Society, we have had no "brick-bat" or "rotten egg" arguments to aid the cause, but it has been promoted by your excellent paper, which has not failed to visit and remind us that the slave in his degradation and woe is "bone of our bone and flesh of our flesh," bound to the same eternity, and must be judged at the same bar with us; and also to teach us our duty to him as an heir to the same "incorruptible inheritance." We have been favored with addresses on the "exciting subject" from various sources, and of late one from the Rev. Samuel Eastman of Landaff, a gentleman that knows well how to appreciate the "domestic institution," having resided in the midst of it for ten years, and is a man of a sound, discriminating mind, richly endowed with those qualifications which constitute the scholar, the christian and philanthropist; who, having seen, is ready to give his testimony like an honest and candid man against a system fraught with the blackest crimes, and with that injustice that should mantle the cheek of every citizen of this boasted republic with shame. And would to God there were more of those who profess to be called of Him to declare the whole of His counsel, that did not shun to declare it on this point, though it should subject them to scorn and derision, and should even deprive them of the friendship of the rest of this world, and therefore lose now and then a "fat turkey or a leg of mutton" by being at their post; and suppose they should be so reduced by it as to have to dig ditches* for a living, would it not be gain to them in the end?

CONSTITUTION.

Art. 1. This Society shall be called the Lisbon Anti-Slavery Society.

Art. 2. The object of this Society shall be to endeavor by all suitable means to effect the abolition of slavery in the United States, to improve the character and condition of the free people of color, to correct the public opinion in relation to their situation and rights, and thus remove public prejudice, that they may according to their intellectual and moral worth share an equality with the whites in civil rights and religious privileges.

Art. 3. The officers of this Society shall be a president, vice president, secretary, treasurer, and an executive committee composed of the above and three other members, who shall be elected annually, or hold their office until others are chosen.

Art. 4. It shall be the duty of the officers of this Society to procure speakers at its annual meetings to address the Society on the object of its formation, and to attend to all the business annually assigned them.

Art. 5. The annual meeting of the Society shall be on the fourth day of March of each year, and special meetings may be held when thought advisable by the officers of the Society by giving notice of said meeting.

Art. 6. Any person may become a member of this Society by signing the constitution, and may withdraw by signifying their wish to the secretary.

Art. 7. This constitution may be altered at any duly notified meeting by a vote of two thirds of the members present.

At a meeting of the Society held on the 22d of February, 1837, the following resolutions were read, debated and adopted.

Resolved, That the enslavement of human beings is a gross violation of power and human rights, and ought to be detested by every friend of man.

Resolved, That those who say they are opposed to slavery, and who at the same time oppose the measures of abolitionists, without adopting better, are in effect supporters of the system they condemn.

Resolved, That if we would not lose the right of petitioning, we must use it.

Resolved, That the slaveholder at the South and his apologist at the North, are co-workers for the same object; and for proof of this we refer to the proceedings of the present Congress on petitions.

Resolved, That we would recommend to his excellency Gov. Hill, to become better acquainted with the doctrines of abolition or leave off misrepresenting them.

Resolved, That we much deplore the course of certain clergymen of this country, who have reduced the word of God to slavery, in order to support a system fraught with the "blackest crimes that ever saw the sun."

Resolved, That we as abolitionists disclaim all connection with parties in politics, notwithstanding the appellation of "Feds" have been so copiously lavished upon us.

Resolved, That it should be the aim of every true abolitionist and christian to effect the eradication of slavery from the church, as one of the most diabolical sins that ever stained her garments, though it be at the expense of all their worldly honors, and the good opinion of the high and low, slaveholders and their apologists.

Resolved, That the cry of "you'll dissolve the Union" and "that the free states will be flooded with niggers," is calculated to frighten the timorous, and excite the fears of children, but which those possessing moral courage consider vague and contemptible.

Resolved, That the free discussion of any subject is not only morally but legally justifiable, and all attempts to put a stop to discussing the subject of slavery are not only unjustifiable, but are in opposition to republican principles and those inalienable rights conferred on us by the Creator.

Resolved, That natural sympathy for suffering humanity, and a due regard for the commands of the Almighty, should prompt us to make every necessary exertion to hasten the period when slavery shall be abolished in our land, and this country become, what it has long professed to be, a land of universal freedom.

Resolved, That slavery is a national evil which has not only been perpetuated by the South, but sustained by the North; it is therefore our duty, so far as we are convinced of the evil, to make every proper exertion by moral suasion to convince our southern brethren of their error in holding their brethren in bondage, and treating them as goods and chattels.

Resolved, That we believe there is no more connection between genuine republicanism and slavery than there is of concord between Christ and Belial.

JAMES ALLEN, President.

AMOS WOOLSON, Sec.

Lisbon, Mar. 17, 1838.

*These sentiments were advanced by Mr. Eastman in conversation a few weeks since.

Another Outrage on Personal Freedom.

The writer of the following letter, which we copy from the *Liberator*, is a citizen of Pennsylvania, and an itinerant preacher. He is said to be a man of the best intentions, whose whole purpose is to do good, in imitation of his heavenly Master, but who is probably sometimes over zealous and indiscreet. His treatment by the abettors of slavery in Maryland is fresh confirmation of the hideous fact, that any man, who is even suspected of holding anti-slavery doctrines, is exposed to peril in travelling in a slave holding state, in his person, liberty or life. Can this be freedom of conscience, or of personal security, or of locomotion under our federal constitution? We may expect such treatment of Algerines, or of the wild Arabs, or of cannibals, but surely not from christians, or civilized republicans.

Philadelphia, Jan. 1, 1838.

Dear Brother—Through mercy and forbearance, the most unworthy and unprofitable of mortals is yet spared to bear testimony to the goodness and mercy of God in prolonging life in the hour of danger, and stopping the mouths of lions, and quenching the violence of fire. I have within a few weeks been in jeopardy of life, in Easton, Talbot co. in the state of Maryland. I was apprehended on suspicion of being an abolitionist, and of coming there to stir up the blacks against their white oppressive masters. I was betrayed by a false-hearted methodist minister, who threw open his doors, in conversation, by professing himself an abolitionist, and who exposed the oppressive slaveholder, and showed how the slaves were treated by their masters. He then altered his tone, and attacked the slaves, traducing their characters universally; and when I took up the cause of suffering humanity, and pleaded in behalf of the slave, the whited sepulchre threw off the mask, and I discovered the demon in the character of a slaveholder. He said he had seven slaves. An abolitionist and an incorrigible slaveholder in the same person, is deserving the title of demon. This man was the cause of my arrest and was a sworn witness against me. He testified that he had thrown his doors open on purpose to ensnare me! This man received me as a stranger into his house to partake of his hospitality, and then he betrayed me into the hands of wicked men, and witnessed against me, and tried hard to have me sent to the penitentiary for

five years! *Thus did not Abraham.* There was as great an excitement, according to the number of inhabitants, as there was in Sodom, when angels visited Lot. I wonder if the Sodomites were not slaveholders?—Possibly the angels were abolitionists. I have no doubt but Lot was an abolitionist too—as is the case with all good men. In fact, those who love their neighbor as themselves must of necessity be opposed to oppression. Well, I was brought to trial before Justice Harwood, and Samuel Hamilton was the state attorney and prosecuting officer. They pressed me into a corner, and stood over me; and all with one consent made common cause. All the people were justices and lawyers, who labored hard to get something out of my mouth to condemn me. I asked if that was a court. I was informed that it was. Then, sir, I should like to know the crime I am charged with. I do not remember the words of the law they said I was arrested on. But I was informed that the penalty on conviction for the first, was imprisonment in the penitentiary, not less than five, nor more than twenty years; and under the second count, the penalty was death by hanging. I then pleaded the common usage of the laws of the country, that they bring their testimony to sustain the charge, and not think of making me a witness against myself; for I should give them no advantage at all, and if they could not prove the fact by bona fide witnesses, they would fail—and this I defied them to do, unless they got witnesses from some other region than the three worlds, viz: heaven, earth and hell.

They, however, tried to bring up a conversation had on board the steamboat upon the subject of amalgamation. I objected to this, on the ground that I was not arrested on oral, but a written law. Then they tried to blend abolition with other things. I asked them if I had not a right to my own opinion upon matters and things in a free country, so that I did no injury thereby? I informed them that I was not disposed to allow them the privilege of multiplying charges in this way. Being a citizen in a free country, I had a right, in common with Americans, to enjoy my own opinions, either on political, civil or religious subjects, without being called to an account therefor, and that I had not used any influence, either directly or indirectly, with any colored person, either bond or free to injure the whites—either in their persons or properties—and I defied contradiction. After they had searched me for abolition papers, and found none, for want of evidence to criminate me, they were constrained to pronounce me an innocent person; yet they thought I must give them security, that I would do them no injury by stirring up the slaves to disobey their masters! I informed them that demand could not be answered, for it was impossible for me to give security, if I was so disposed, having no acquaintance nearer than Philadelphia, and, besides all this, I never give personal security; and to demand security of an innocent person was an unheard of thing, and could not be admitted. But, said they, you must promise that you will leave the state as soon as possible, and have no conversation with any colored person in the place. To this I consented. Then they were in a quandary to know how to dispose of me for the night, so as not to be lynched by the infuriated mob! I then informed them, as they were the authors of the uproar, I demanded protection from them so as not to receive any injury in my person. They said there was only one way, and that was to commit me to the common prison. This I consented to. Accordingly, I was shut up where male runaway slaves are usually lodged when taken up by the man-trader. In the room adjoining, was a female slave deposited for safe keeping. In the morning of the Sabbath following, the prison doors were thrown open by order of the magistrates, and I received marching orders, and was enabled to escape unhurt.

Truly Yours,

S. H. WEED.

"Ought Ministers to Preach on the Subject of Slavery?"

[The following communication was not written for our paper, but for the *Cleveland* (Ohio) *Observer*, in which it was originally published, and from which paper we take it. It is in answer to the above question, and is such an answer as, we think, must meet the views of abolitionists in general; indeed, every friend of the slave must answer it in the affirmative. Slavery being a *sin* of the most fearful magnitude merits the condemnation of every one.]

I meet with divers opinions on this question. Some maintain that the subject is a delicate one and ought never to be discussed—others that it is a political or domestic one and ought never to be meddled with by ministers, nor a fit subject for the instructions of the sabbath. Whilst others think the subject to be one of a moral and religious nature of vital importance, and on which the ministers of Christ are not only permitted to speak, but are under solemn obligations to speak boldly and decidedly. Whatever may be said of the delicacy of the subject itself, I am one of those who fully believe that there can be no impropriety in discussing the previous question, with regard to ministers meddling with it. There are some points on which we shall probably all agree. 1st. That the subject has been already much agitated, and has produced much excitement.—2d. That the opinions of the multitude will be formed upon it, whether they are right or wrong, and whether ministers preach on it or not. 3d. That it is a subject of vital interest to the whole nation, and that its influence must be deeply felt sooner or later. 4th. That there is some wrong or sin about it, and that the judgments of Heaven upon the nation on account of it are justly apprehended as approaching.

With these acknowledged facts before my eyes, I cannot hesitate to answer the question in the affirmative. A subject of great importance—much agitated—involving principles of morals and religion, is surely one which ministers may preach about. A subject of this character ought never to be considered too delicate to be examined and tested by the unerring decisions of the word of God; and no matter if it have political or domestic relations, so long as it relates to the conduct of human beings, it must come under the cognizance of God's word—must either be right or wrong for christians to practice, and cannot but deeply affect the interests of the church. The get-off used by ministers sometimes, is that the evil does not belong to our part of the country—that it is not the sin of our people and that we have nothing to do with it. But this is too great an assumption for any intelligent man to make. Every state in the Union is practically connected with slavery, being obliged by the constitution to deliver up fugitives. Every citizen in the United States is individually concerned in the slavery which exists in the district of Columbia, and in the territories, and in the public sentiment which sustains slavery in any of the states. Here we are to look upon every citizen as a ruler, and possessing in conjunction with his fellows, a sovereign control over the laws and institutions of his country. Have ministers nothing to say to men holding such responsibilities? Seldom do the sacred writers address men who are rulers, at least under the gospel. But it is evident in every part of the bible that they are to be governed by the same moral code that other men are, only with responsibilities of a more solemn character. They are responsible for all the evils brought about by their agency, and also for all the evils which they were able by their influence to prevent. It would be an exceedingly gross misapplication of scripture to consider our hearers in this country, as in the same situation with the primitive christians, who had no control whatever over the civil government then existing. How vastly superior is the civil, political and social power of those who hear the gospel amongst us! And it cannot be doubted that God requires all this power to be used according to his laws, and for the promotion of his glory. A failure in the discharge of those duties would be a sin of no small magnitude. The sins thus committed or participated in, may be of the most aggravated character. And shall the voice of God's ministers not be heard? Shall they not cry aloud, and lift up their voice like a trumpet? The adversary is ready on all such occasions to bring the charge of rashness and imprudence on such a course, to hold up dreaded consequences, and to put the faithfulness of ministers to the test. But let ministers who yield to such suggestions take heed that there be not "blood in their skirts."

There is another way in which our congregations are deeply involved in the guilt of slavery. This evil could not exist in our country, were it not for the popular contempt which is generally cast on that poor, afflicted race, who are distinguished by their personal appearance. That prejudice, or contempt, or disrespect prevails extensively in every portion of our country. There is perhaps no congregation where it may not be found. But this prejudice is a wholesale violation of the moral law. It dishonors God, who made the negro and gave him his color, and it is a direct violation of the Royal law which says, "Thou shalt love thy neighbor as thyself." It was a respect of persons, even less than this, which the apostle James pronounces the commission of sin, and the convicting of those who practice it, "transgressors of the law." Now if ministers pass over these sins in silence they need to have explicit authority for such silence—they must settle themselves upon the doctrine that the sin of slavery is to be treated differently from all other sins. Otherwise the guilt of unfaithfulness must inevitably fall on them. I am not called to sit in judgment on my brethren. I would shrink from such an office. But we must follow truth wherever it leads, and allow it a straightforward course wherever it may cut. Admonition we all need, and I shall be thankful for it whencesoever it comes.

Besides this unfaithfulness, (as I judge it to be,) there is another case which sometimes occurs, of a still more painful character. That is, when a minister not only keeps back the subject himself, but assumes to himself the responsibility of forbidding his brethren who preach in his pulpit, to hold it forth. This may be done, no doubt, with honest views, in this age of violence and misrule—but to me it is a strange anomaly. It is a prerogative, I believe, claimed on no other subject. The laws governing ministerial intercourse, I suppose, are well understood. According to these, a minister may do all the preaching in his own pulpit, although others may be present who are in equally good standing with himself. His duty to his people may countervail the claims of civility to brethren or personal convenience. He interferes with no serious obligation. But when he invites a brother to preach, and has given him such advice as he thinks proper with regard to the state of his congregation, then to cramp with prohibitions, to stipulate with regard to topics which may or may not be touched, or to take offence and complain because the preacher has thought proper to introduce sentiments or views not in exact accordance with those of the inviting minister—to interfere in this way, is to interfere with inalienable rights. If a minister possesses ecclesiastical authority or has been regularly licensed to preach, he is amenable for his doctrines to the power which gave him such license, and to no other earthly tribunal. His paramount obligation is to be faithful to his Master. From his Master he derives his highest authority to preach, and to the aids of his Spirit he is to be indebted for all his successful efforts. While he keeps within the limits of his ordination vows, he is responsible to no being on earth; and should any one interfere, he may actually interfere with the teachings of the Spirit. This cannot be viewed as matter of small moment. Does the Holy Spirit at any time exhibit demonstrations of the truth to the minds of Christ's ministers? May not this truth relate to the sin of slaveholding? Can any reason be given why it may not? If so, then why should a minister be shackled in the delivery of his message, by the lines which a very prudent brother has drawn around him? Is it any thing less than saying to the spirit of God, "Hitherto shalt thou come and no farther."

It is one of the novelties of the present age that freedom of speech may be indulged to any extent, both in the pulpit and by the press on any other subject than that which involves or threatens the entire destruction of human liberty, and the foulest crime that one man can commit against another—this, this is a subject which neither the plain doctrines of the bible nor the strong movings of the spirit of God, can justify any one in exhibiting to the world. Now I am not prepared for such novelties. I prefer the old fashioned, straight forward method, of condemning sin wherever it meets me, whether in the declarations of God's word, or in the developements of human action. I know of no delicate sin—nor justifiable sin—nor one which may not be condemned in the pulpit and on the Sabbath—even amongst people who have not been accustomed to hear it condemned. Let no brother be offended by these honest views. We must be faithful to each other as well as to our people.

M.

For the Herald of Freedom.

Brother Kimball—The late *honorable* murder committed at Washington has reminded me of the following effusion of a deceased, and now almost forgotten, American poet. It contains good poetry as well as good thoughts; and may, I think, be very appropriately revived at the present time. It was written by R. S. Coffin; better known to the public perhaps, a few years since, as the "Boston Bard," over which signature his productions generally appeared. Although, like poor Burns, he sometimes yielded to the "infirmities of a noble nature," yet the emanations of his genius during his better moments, were characterised by a rich, flowing melody and a tenderness of feeling, that made them admired wherever read. Many readers will recollect a very pretty little domestic piece, by the same author, entitled, "My wife, my cat, and me."

It is Bernard Barton, I think, who remarks that "Poets are not often wise." The examples of many, perhaps, will prove this; yet they have often exhibited other traits of character highly honorable to human nature. If they have sometimes been poor examples of wisdom and practical virtue, their voices have generally been heard on the side of *humanity*. Where has freedom or philanthropy found nobler friends than in Cowper and Campbell and Montgomery? Where do slavery and oppression encounter more uncompromising foes? The pen of lord Byron, man-hater as he was, never moved with more terrible severity than in the condemnation of tyranny. No man ever started with a holier indignation at the *clanking of chains*, than did he. Poets are described correctly no doubt, as the mere "creatures of *feeling*"—would, therefore, that our countrymen were more *poetical!*—But I am straying farther than I intended.

—

THE GRAVE OF THE DUELLIST.

Who sleeps beneath this dreary mound?
Whose ashes here repose?
Say not, 'tis holy, hallowed ground—
There's dew upon the rose!
Does there a hero sleep beneath,
Some chief of spotless fame?
The flowrets here no fragrance breathe—
No marble speaks his name!

Is it the lover's withered form,
That lies so dark and low?
I hear no requiem but the storm—
No mournful sound of woe!
Is it Religion's humble child,
That sleeps in silence here?
Around this spot, so dread and wild,
I view no friendly tear.

No—he whose dust is here enshrined,
Possessed a ruffian's heart—
No wreath, by Beauty's hand entwined,
Did fame to him impart.
Religion wept not o'er his grave,
No friend his loss did mourn;
He lived, of HONOR false, the SLAVE—
He died, his COUNTRY'S SCORN.

Boston Bard.

—

The preceding is more applicable, perhaps, to duellists generally than to the case of the unfortunate Cilley. It would well apply to Aaron Burr, whom I am led to think the writer had in his mind when he wrote. In connexion with the above, I wish to transcribe an extract from the Poems of Elizabeth M. Chandler—a name dear to every abolitionist.—It is from the "Soliloquy of a Duellist."

"And now I find that solitude is dreadful—
Dreadful to one upon whose burning soul
The weight of murder rests! Oh, would to heaven
This day were blotted from the scroll of time.
* * * *
Why o'er my heated passions could I not
One instant hold the reins of self-control!
One single moment of deliberate thought
And cloudless reason, would have spared me all
This guilt, this agony. The approving smiles
Of peaceful conscience, and mine own respect,
Had balanced well the idle laugh of fools—
And now, what am I now? I dare not think!
The stain of life-blood is upon my soul—
The life-blood of my friend—he was my friend,
And I have killed him! Oh, that this dark hour
Of deep remorseful anguish might recall
The moments that had passed. My wife!—my wife!
I cannot meet thee thus. I hate myself—
All whom I have loved, and e'en thou wilt hate me.
Oh! would that I were dead—I will not live
To meet thy tearful eye in sorrow bent
O'er one who once could wake its proudest smile.
I cannot pray—I dare not call on Heaven,
To pardon my offence—before the throne,
Even at the mercy-seat, his bleeding form
Would mock my agony, and drive me thence.
How can I look on those whose hearts my hand
Has made so desolate! His mother's eye
Has often smiled in kindness on my boyhood,
And *such* has been my gratitude, to wring
The last bright drops of comfort from her heart,
And cloud the evening of her life with woe.
His sisters, in their tears, demand of me
Their loved, their murdered one—and there he lies,
Cut off in all the bloom and health of youth."

I cannot forbear, in closing this communication, to express my utter abhorrence of that selfish and hollow-hearted sympathy which the conductors of a few presses affect to feel in relation to the late duel. When Lovejoy fell by the hands of a brutal mob—fell defending the liberty of the press itself, then these same unprincipled editors had not a word to say, except that he "died as the fool dieth"—but now, when a political friend has fallen in an attempt to commit murder himself, he is to be canonized forthwith! Blush, my countrymen, for the degradation of the Press!

MOSES A. CARTLAND.

Weare, 3mo. 12 1838.

Heart Rending Event.—A very afflicting providence occurred in Springfield village, Vt. about three weeks since. A lad about 7 years of age, the eldest of two children, son of Gen. Perkins, came home from school to his dinner, and soon went out, and, as his parents supposed, returned to school. Night, however came, and their little son was missing. Inquiry was made, which soon grew to an alarm through the village. Scores were on search, but all in vain. It was very cold, and a painful night indeed to the parents. The search has been continued, more or less, for nearly three weeks, by scores of citizens, both in the river and elsewhere, but no trace has been discovered of the lost son, only that he was seen soon after he left home in the street. The parents have manifested a great degree of fortitude in their affliction, but it is a cutting stroke.

I thought, when I visited this highly respected, but greatly afflicted family, of the many heart rending scenes which are daily transpiring among the poor slaves at the South—of parents bereaved of their children, and yet none to pity or comfort them. But here a whole community are filled with sympathy, and ready to do all in their power for the distressed parents; and this is as it should be. But when the poor lacerated, bereaved slaves are presented as objects worthy of our sympathy, and of our greatest efforts, lo! then the sympathies of the people are like the ice bound streams in the dead of winter.

M. NEWHALL.

Jan. 10, 1838. *Zion's Herald.*

CHAPTER OF NEWS.

Small Pox among the Indians.

The following melancholy news appears in an extract from a letter from Major Pilcher, dated St. Louis, Feb. 27, 1838.

It appears that the effects of the small pox among most of the Indian tribes of the Upper Missouri surpass all former scourges, and that the country through which it has passed is literally depopulated, and converted into one great graveyard. The Mandans, consisting of 1600 souls, had been reduced, by the 1st of October last, to 31 persons. The Gros Ventres, or Minetarees, a tribe about 1,000 strong, took the disease a month later than their neighbors, the Mandans. One half had perished, and the disease was still raging. They, no doubt, shared the same fate with the Mandans. The Ricaras, who had recently joined the last named tribes, and numbered about 3000, were most of them out on a hunting excursion when the disease broke out among the Mandans, and consequently received it something later. One half of them had fallen, and the disease was raging with unabated fury, not more than one out of fifty recovering from it. Most of those that survived subsequently committed suicide, despairing, I suppose, at the loss of friends, and the changes wrought by the disease in their persons—some by shooting—others by stabbing, and some by throwing themselves from the high precipices along the Missouri. The great band of Assinnoboins, say 10,000 strong, and the Crees, numbering about 3,000, have been almost annihilated; and nowithstanding all the precaution used by the gentlemen engaged in the trade of that remote region to prevent it, the disease had reached the Blackfeet tribe of Indians of the Rocky Mountains; a band of 1000 lodges had been swept off, and the disease was rapidly spreading among the different bands of the great tribe numbering I think about 60,000 souls. I have no doubt but the predictions contained in my letter of the 27th ultimo, will be fully realized, and all the Indians on the Columbia river, as far as the Pacific Ocean, will share the fate of those before alluded to.—*Morning Star.*

A Bad State.—The Alexandria Gazette cites the following fact recorded on the journals of the 13th Congress of the United States, as an instance of the manner in which duelling cases used to be settled:

It appears that one Mr. Cumming Bedford felt himself aggrieved at something said in debate by Mr. Sargeant, the father we believe of the present John Sargeant, of Philadelphia. On the 12th June, 1777, Mr. Sargeant laid before Congress a challenge which he had received from Mr. Bedford. On the 13th a resolution was passed directing Mr. Bedford to be summoned before Congress "to answer for his conduct." On the 14th Mr. Bedford appeared and was permitted to speak in his own justification. The House then immediately passed a resolution that Mr. B. "is expected to ask pardon of the House and of the member," and thereupon he was dismissed, and the matter ended. This was in the good old days of the good old fathers of the republic. Such a case now would require a month to settle, and produce, perhaps, three or four duels!—*News Letter.*

Massacre.—Accounts have reached England from the Cape Coast of Africa, stating that the Dutch Governor of Elmina, and six other officers of the Dutch settlement have been massacred by the natives, over whom the Dutch government have ruled for 150 years. Altogether, 40 white soldiers, 60 laborers, and 40 recruits from Batavia, besides several unarmed individuals, with the exception of three or four made prisoners, were slaughtered, and the blacks exhibited parts of the bodies at the market of Tacobary. This act of dreadful revenge is said to have arisen out of some old disputes between the natives and the whites, and the infliction of a fine of 40 ox. of gold dust upon Bonsoe, the chief of Ahauta, a district on the coast between Azim and Saccondee, by the former Dutch governor, Last.—*ibid.*

Duelling in Alabama.—The practice of duelling seems to be regarded by the Legislature of Alabama with marked displeasure. An application was recently made to that body by a young lawyer, of the name of Wand, to be relieved from the disabilities he had incurred under the law against duelling, which disqualified him from practising at the bar, and after mature deliberation it was rejected.—*Lex. Int.*

The Apprenticeship System.—The Governor of Jamaica, in his message to the House of Assembly, says, that "the island is subject to reproach that the negroes, in some respects, are now in a worse condition than they were in a state of slavery." The English friends of the Africans protest against this system, as establishing only a new form of slavery, instead of abolishing it.

Every real friend of the slave is opposed to the apprenticeship system. It was conceived in error. It was intended, ostensibly, as a means of *preparing* the slave for freedom, but in fact to make him prefer slavery. The condition of slavery is illy adapted to a due preparation for the enjoyment of liberty; it presents an insurmountable obstacle to all moral amelioration.

The Port Gibson Correspondent says:—It is computed that the cotton crops in Mississippi will turn out 15,000 bales more than that of last year. It will be worth, at the present prices, say 233,000 bales, $16,500,000.

Investigating the Duel.—The correspondent of the Philadelphia Inquirer, March 13, says—

The special committee of investigation on the late duel, progresses rapidly with its labors.—Major Morrel arrived today, and is now before the committee. This gentleman, you will recollect, was one of the two who signed the affidavit published in the New-York American. Col. Webb, I understand, has not been summoned. The proceedings of this committee have thus far been distinguished by mildness and courtesy; though it has now and then so happened that a little feeling has been manifested by the eye, but no bad blood has been evinced. All who predicted scenes of excitement in the committee room, have proved false prophets.

Hayti. By a late arrival from Port au Prince, information is received, that the difficulties between the French and Haytian governments, arising out of the pecuniary claims of the former upon the latter, have been amicably settled, and that, in consequence of this settlement, the business of St. Domingo has considerably revived. These French claims are for a part of the price which Hayti was compelled to promise for her independence. Of the terms of settlement we are not informed.

Maine again a Mourner.—Hon. T. J. Carter, Representative in Congress, from Oxford District, Maine, died at Washington on Wednesday the 14th inst. after a lingering sickness. Thus has Maine lost two of her Representatives within 18 days of each other: Mr. Cilley was murdered on the 24th of February, and Mr. Carter died the 14th of March.

Hard Times.—Twenty-five millions of bushels of grain is said to be converted annually, in this country, into intoxicating liquors. No wonder that bread stuffs are high.

The whole number added to the Temperance Societies in the State of New-York during the year 1837, is estimated at 84,173.

It is said that the friends of the late Mr Cilley intend to remove his remains to Thomastown and erect a monument over his grave.

OBITUARY.

Died, in this town on the 16th instant, after a protracted and distressing illness, Mr. Peter Elkins, aged 45.

In Washington city, on Wednesday night of last week, Hon. T. J. Carter, a representative from Oxford county, Maine.

In Bow, on the 7th inst. of lung fever, Mrs. Isabella Morse, aged 32.

In this town, the 15th inst. Miss Harriet Fisk, aged 31.

In Sandy Bay, Mass. Winthrop Pool, Esq. P. M. aged 39 years. Mr. Pool was a highly respectable citizen, and in his death, his family, and the community at large, have sustained a great loss, and the church of God has been deprived of one of its brightest ornaments.—*Comm.*

In Boston, on Friday afternoon, Hon. Nathaniel Bowditch, L. L. D. Actuary of the Massachusetts Hospital Life Insurance Company, and President of the American Academy of Arts and Sciences.

At his residence in Maryland, Feb. 26th, the Rt. Rev. William Murray Stone, D. D. bishop of the diocese of Maryland.

At Singapore, E. I. the 29th of August last, the Rev. Alanson Reed, missionary there, and late of Chesterfield, Ms.

In Philadelphia, 8th inst. Mr. Samuel Emery, 83, a native of Massachusetts, and a graduate of Harvard University upwards of 70 years ago.

In Dover, 12th ult. Miss Abigail Cook, aged 18.

In Wiscasset, John A. W. Bailey, aged 19, son of Hon. Jeremiah Bailey.

In Charleston, Vt. on the 7th inst. Sally, wife of Capt. P. B. Swazey, aged 59.

The MONTHLY CONCERT of Prayer for Slaves and the peaceful abolition of American Slavery, on *Monday evening next*, at the Lecture Room of the South church, at half-past six o'clock.

The MONTHLY MEETING of the Concord Female Anti-Slavery Society will be held at Mrs. ABIEL CHANDLER'S, on Wednesday next, at half-past two o'clock, P. M.

FIFTH ANNIVERSARY
Of the American Anti-Slavery Society.

The Fifth Anniversary will be held, with divine permission, in the city of New-York, on Tuesday, the 8th day of May next. The public exercises will be in the Broadway Tabernacle, and commence at ten o'clock, A. M. The exercises will be prayer, reading the scriptures, abstract of the annual report, and several addresses.

Agreeably to the recommendation at the last Annual Meeting, the meeting of the Society for business will be held this year, the week previous to the anniversary, viz: on Wednesday, the 2d of May, in the Lecture Room of the Broadway Tabernacle, at 9 o'clock, P. M. and be continued from day to day.

All the Auxiliaries are requested to send delegates, who are requested to report their names at the Society's Rooms, No. 143 Nassau street, immediately on their arrival in the city.

The friends of the cause, throughout the Union are invited to attend the anniversary.

New-York, Feb. 25, 1838.

LEWIS TAPPAN,
DUNCAN DUNBAR,
JOSHUA LEAVITT,
S. E. CORNISH,
S. S. JOCELYN,
} *Committee of Arrangements.*

Dr. Kittredge

HAVING removed from Boston to this place, has taken the house recently occupied by Dr. LEACH, nearly opposite the South Church.

Concord, March 10, 1838. 6w

New Books.

JUST received and for sale at the N. H. Anti Slavery Depository:—

Narrative of JAMES WILLIAMS, an American Slave.

SLAVERY ILLUSTRATED, in its effects upon Woman.

LETTERS on the Equality of the Sexes, and the Condition of Woman.

FOR $125 UNDER COST!

PLEASANTLY situated on the north side of Pearl st., 18 square rods of fertile land, on which is a new and convenient one story

DWELLING HOUSE,

22 by 27—durably finished throughout, and well painted. It contains a parlor, kitchen, bed-room, pantry, closets, two good sleeping chambers—a good cellar, well, wood-shed, shower-bath, and other conveniences—*all within above.*

TERMS, $800—$250 down, the remainder, if desirable, in eight equal annual payments, with interest and sureties.——JACOB PERKINS

Concord, March 23, 1838.—tf.

POETRY.

From the Sacred Offering.

The Slave.

He was a slave—a chain was o'er him cast,
The galling yoke his abject form did wear;
Above his heart the burning brand had past,
And left the seal of degradation there.

His head was bowed in silence. In his eye
No gleam of intellect or feeling shone;
In all his mien there was no sympathy,
As if the spirit of the man were gone.

Yet in that aspect, cold and changeless now,
The silent record of his life is seen;
'Tis thus the dark volcano's scathed brow
Tells what its deep internal fires have been.

But is not man, though gold his price has paid,
Though tyrants bruise him with an iron rod,
But little lower than the angels made,
And called the temple of the living God?

The deathless soul remains, and mind, surveyed
E'en in its wreck, hath still sublimity;
And human feelings, though in rain laid,
Have still deep interest for the human eye.

Some pious strangers, from a distant land,
The page of mercy to the slave unfurled,
And whispered of the kind and mighty hand
Which formed this beautiful and fruitful world.

He heeded not, had not earth drank his blood,
While yet the life pulse trembled in his vein;
Was he to look around and call that good
On which his strength was spent for *him* in vain?

They told him of the light and easy yoke,
And how the bondman is in Christ made free;
A moment at the sound his spirit woke—
Freedom! the word seemed bitter mockery.

Christian! how doubtfully that title comes
To those who *feel* how it has been profaned;
Christians had forced his parents from their homes,
Christians had found, and *left*, himself enchained.

They spake to him of love, of holy ties,
Links formed on earth, and perfected in heaven;
But what were all the heart's deep sympathies,
To one from nature's dearest friendships riven.

Bearing all those relations which were made
To rivet heart to heart, he was alone;
He knew not where his parents' bones were laid,
His every child he might not call his own.

They pointed where the living waters flow;
Which tasted once, nor want, nor grief may be;
That stream, which purest comfort should bestow,
But fed his fever-thirst for liberty.*

He could not raise his eyes, he could not pray,
A glimpse of better things indeed was given,
But still his bonds, his degradation, lay
Like a dark cloud between his heart and heaven.

He looked to death to limit his distress;
For freedom, to the prison of the grave;
His was the yearning for forgetfulness,
Dust cleaving unto dust.—He was a slave.

*It has been said by Missionaries, who have attempted the conversion of the slaves, that the knowledge of Christianity only increased their craving for liberty.

Lines

Written by Master Lester Stanhope Buckingham.

At the close of the Temperance Festival on the 22d Feb., Mr. Buckingham spoke of the vast importance of leading our children to understand and adopt, from principle, the temperance cause; and observed, that as Hannibal led his son to swear eternal enmity to the Romans, so he had led his son to declare an uncompromising war with all intoxicating drinks. To show the strong hold the cause of temperance had on the mind of his son, he would read a few lines written by this youth, then standing by his side, and wearing the temperance badge on his breast.—*Philadelphia pap.*

Raise the temperance banner high,
Let you breasts with ardor glow;
To the crystal fountain fly,
Where the sparkling waters flow.

Dash the tankard to the earth,
Drink no more of ruby wine,
And round the drunkard's cheerless hearth,
Peace and comfort soon shall shine.

Come ye drunkards, ye shall find,
Happiness for you in store;
Come ye of every land and kind,
Come to us and drink no more.

Then hail! bright temperance, heavenly queen,
On us thy blessings pour;
On thee shall tottering drunkards lean,
And vow to drink no more.

MISCELLANY.

Extract from the Private Journal of David Lee Child.

In the diligence I had for fellow passengers a German Protestant clergyman and his wife. Our road lay through a magnificent valley, with the Rhine rushing through its centre, and the Black Forest and the Vosges shutting down its sides. But there had been a most withering drought, and the trees were covered with thick dust like the hats of troopers. The rows of hemp, potatoes, Indian corn and golden wheat, which showed in that beautiful region like a richly striped garment, seemed rapidly returning to the earth whence they came. Never shall I forget the delight we all felt when we heard the refreshing sound of rain drops pattering on the carriage windows. In half an hour the whole scene changed. The drooping plants stood erect, the dusty leaves were fresh and bright, and the air was filled with fragrance, long pent up in the withering plants, but now set free by the expanding power that touched them. "Beautiful! beautiful!" exclaimed the clergyman, in a tone of enthusiasm. His companion answered with a wife-like smile, a hundred fold more blessed than the expressive glance of lovers.

"I rejoice that the dust of these plains is cooled," said she, "if it were merely for the sake of the bare-footed girls who hoe them."

I observed that in this part of the world women seemed to do most of the agricultural work. ...

"Not more than in France and other countries," replied the clergyman.

"In the United States women never work out of doors," said I. "In Europe it appears to me they perform full half of the effective labor, agricultural, manufacturing, and commercial; of course they ought to be admitted to an equal enjoyment of the benefits which labor procures. The French women may dress vines, and weed beets, and manufacture sugar, and drive canal boats, and tend cattle, and go to market, and keep counting-rooms; but when a company of them went to the Exchange and began to thrive by skilful speculations in stock, the men meanly combined to drive them away. They may dig the fields, or be servants, for a few sous a day, but if they attempt any thing lucrative or soul-stirring, they are repulsed. Even the laws regard them as the slaves or playthings of men, rather than as companions and equals. This subject is beginning to attract attention. In England a society is formed to protect the rights of unmarried women. Several members of Parliament belong to it, and they intend to bring forward such laws as shall be suggested by the society. They are about establishing a paper, to be edited by a celebrated woman, who has already done much to improve the age. A work of that kind is now published in France, edited by a woman."

"Did she not lately drown herself?" inquired he; "I read in the French papers that the editor of the *Gazette des Femmes* was found drowned in the Seine."

A pang shot through my heart that I had not visited this lady as she requested, before I left Paris. Perhaps the news I could have told her of the rising thoughts in women, on the banks of the Thames, and on the other side of the Atlantic, might have cheered her amid the scoffs she encountered in saloons, and the ridicule heaped upon her in the Chamber of Deputies.* Perhaps even so slight a thing as a visit from me might have turned aside the last drop of bitterness, which finally caused her cup of suffering to overflow. But, alas, I concluded to defer it till I came back from Germany. Thus we go on blundering and grieving!

The German interrupted these reflections by remarking that in Baden the women were *already* emancipated; a law had been passed last year raising them to an equality with men.

"Indeed!" exclaimed I. "I cannot believe such a law exists in the wide world. I must get a copy of it. What are its provisions?"

He replied, "it is now lawful for women to sign a paper; and when they are called as witnesses into a court of justice, they are not obliged to keep back on the *hoe-stand*."†

"And this you call being emancipated!" exclaimed I, scarcely able to preserve a serious countenance. "This is not the emancipation desired by English and American women."

"And what is that?" he inquired.

I answered, "It is the perfect exercise of their abilities, in whatsoever way pleases themselves, and appears to them to be most useful to others. They claim the right of finding their own level."

"Have they not found it? said he. "Did not God design them for the place they now fill?"

"What God designed them for can never be clearly ascertained," replied I, "until we remove all artificial pressure of human laws and customs, and leave them perfectly free."

"But this would greatly disturb order," rejoined the clergyman.

"If, as you suppose, they have already found their true level," said I, "no change of laws or customs can disturb the order.—Neither in the moral or the material world can water be forced above its level. I am sorry to find liberal and enlightened Germany so backward on this subject. Depend upon it a great movement has begun in England, France and America."

The clergyman fixed his mild, serious eyes upon me—"America!" echoed he. "Let America first do justice to her slaves!"

I felt as I had done on many other occasions, that common humanity had a just quarrel with our boastful and hypocritical republic. Yielding to the deserved rebuke, I forbore to say anything further of freedom in America.

* A very well written petition drawn up by this lady, praying that the French laws might be equalized with regard to men and women, was received by the Deputies with one universal roar of merriment.

† This was a place assigned to female witnesses, similar to the *Liberia* provided in most of our churches and public buildings for the colored people.

Christianity Essential to Liberty.

What philanthopic heart is not sickened while looking abroad over the existing nations of the pagan world—living as they are amid all the terrors of despotic power, or the greater errors of lawless liberty? I pity the man, who can glance his eye across the map of Africa, and reflect without thrilling emotion, that from the piratical hordes swarming along the coasts of the Mediterranean, down the whole length of the continent, to the filthy kraal of the Hottentot, not only the principles but the very names of philosophy, science, literature, and civil liberty are unknown; and then, if he will turn to Asia, he shall see, from Java on the south to Nova Zembla on the north, from Palestine on the west to the eastern verge of China, the outstretching shadows of a dreary night, beneath which tyranny grinds its hundreds of millions to the dust, and through which the strong lights of liberty and righteousness cannot penetrate. No where, throughout the world, is the spirit of freedom cherished, and the grand principle of equity recognized in legislation, except in Christendom. No where else is truth honored and error disgraced—virtue rewarded and vice punished as such—power compelled to bow to right, and crime to shrink from public gaze. Go where you will—and if the gospel of Christ has not gone before you, you plunge into a wilderness of woes, where the refined pleasures of life are as rare as the well grounded hopes of immortality—where scarce one principle of improvement survives the wreck of humanity—where cruelty and lust mock the powers of persuasion, baffle the force of conscience, and riot on the miserable relics of those instinctive desires of happiness, which have survived man's original apostacy.

Behold then the power—the only power that can perpetuate the liberties of our country—ensure the continuance of our free institutions—preserve our posterity from the yoke of the solitary despot—extract the fangs from that hundred headed monster, anarchy, already prowling around our borders—and give to all future generations, the priceless privileges wrested from ecclesiastical usurpation and arbitrary civil power, by the well nerved arms and fearless spirits of our puritan fathers. It is CHRISTIANITY—that religion which has come from heaven to compassionate the woes, and heal the wounds of a bleeding world—which makes no compromise with error and vice, and sooner bares its bosom to the point of an enemy's sword, than admit that enemy, unwashed and unclothed in heavenly robes, to its embraces. In this alone lies the security of our present immunities, and of all that brightens on the eye in future prospect.—And of this mighty and benificent power, the Bible, the Sabbath and the Sanctuary are the strong holds. Thence it goes abroad to scatter the blessings of peace—to infuse the spirit of heaven into the individual mind—and arouse the nations to deeds of mercy and of justice. And no sooner are these broken down, by the machinations or violence of an ungodly community, than the shield of Jehovah is withdrawn from them—storms of indignation gather—the blast of the Almighty comes over, and leaves amid the wreck of their privileges scarce a fragment for posterity to gaze upon. —*Dr. Storrs' Election Sermon.*

The Fatal Silver Bullet.

In the summer and autumn of 1777, while Sir WM. HOWE with a fleet and part of the royal army were lying at New-York, Gen. BURGOYNE with his army were advancing from Canada towards Albany.

The object and design of the enemy were to possess themselves of Lake Champlain, with the whole of the Hudson, and thereby to cut off all intercourse and communication between the eastern and southern states. For the purpose of watching the motions and annoying the operations of the hostile armies, General Washington had directed small bodies of troops to be stationed at Fishkill, Redhook, Greenbush, and several other places on the east side of the river, between New-York and Albany, with strict orders to take up and examine all strangers travelling up and down the river, either by land or water; and if detected in espionage or employed in communicating information between the British armies, to be punished according to the rules of war.

About the first of September, a pedestrian passing northwardly, was hailed and stopped by a sentinel of the guard stationed at Redhook, and commanded by Capt. John Mansfield, of Connecticut. The man was about thirty years of age, and clothed in the habit of a farmer. He was conducted to the guard house. Captain M. inquired of him his name,—the place of his residence, as well as that to which he was going, his business there, &c. He replied by giving a name, and stated that he belonged to the place below Redhook, and was a farmer—that he was on his way to the next town above, with a view to purchase a pair of oxen from a farmer of his acquaintance living there. He was asked whether he had about him any letter or other communication from Lord Howe, or any other British officer at New-York, addressed to Gen. Burgoyne, or any officer in his army? To which he promptly answered in the negative. Capt. M. then told him that such were the orders of his superior officer, that it became his duty to search the person of every traveller under similar circumstances; to which he replied,—he had no objection to being searched. Capt. M. then directed two or three of the guard to take off his coat and examine the pockets,—folds, lining, and every other part very critically. While this was doing, one of the guard observed the prisoner to pass his hand with a quick motion from his vest pocket to his mouth, and by the motion of his chin seemed to be swallowing something that "went down rather hard," as he expressed himself. The search, however, continued and was finished, without any discovery which would justify the farther detention of the prisoner. Capt. M. was then informed of the suspicious circumstances noticed by the guard.

What was now to be done? Strong suspicion had attached itself to the stranger, but no positive proof had yet appeared against him. An expedient soon suggested itself to the ready thoughts of our Yankee Captain. He observed to the prisoner, "we have detained you on your journey for some length of time, and subjected you to pretty strict examination. I feel bound by the rules of civility to treat you to a bowl of toddy before you proceed on,—and if you will drink with us you shall be made welcome." The man was pleased with the invitation and readily agreed to accept it. The Captain took upon himself the office of bar-keeper, and soon prepared the toddy. To make it genuine and answer the purpose for which he wanted it, he stirred in a good and sufficient dose of tartar emetic. Our stranger being thirsty and somewhat fatigued by travelling, drank very freely of the beverage, while the Captain and others present barely tasted and passed it around.

A free conversation soon commenced between the stranger and his new acquaintances. He inquired of Capt. M. the number of men under his command, and at the different military stations above Redhook, whether they were furnished with field pieces or any kind of cannon—what number of sentinels were placed on the watch at a time—how often,—and at what time in the night they relieved, &c. &c. About twelve or fifteen minutes after the toddy went down, our guest began to grow pale and look wild, —"something," said he "is the matter with me, I feel very sick at my stomach all at once!" He rose immediately from his seat and went out into the wood yard, where a quantity of chips were lying, and soon began to evacuate his stomach. He was carefully watched by Capt. M. and several of the guard, and was seen by them to draw with his foot a parcel of the chips over the matter emitted from his stomach, before he returned into the house. While he was rinsing his mouth in the house, Capt. M. directed a search to be made among the chips, where was soon found a silver ball of the size of a small musket bullet, made by two pieces of very thinly plated silver, bent round and lightly soddered together. Inclosed in this fatal bullet was found a letter on silk paper, signed by Lord Howe,—addressed to Gen. Burgoyne, giving information respecting the situation of the royal fleet and army at New-York, and requesting advice from the General by the bearer, what progress he was making with the army under his command toward Albany, at which place he expected to meet him. But the deciphering and reading the letter presented at first another *puzzle* for the Yankee Captain. It commenced "in the words and figures following," (viz:* "M6 d21r S3r b6 th2 b21r2r y45 w3ll l21rn,") &c. After a little examination and study, however, the difficulty was overcome. It was discovered that the arithmetical figures up to six inclusive, were substituted for our vowels, thus a1, e2, i3, o4, u5, y6. The *key* being now found immediately unlocked the whole contents of the silver bullet. The bearer of course was continued in custody, and a court martial speedily formed, by whom, on the clearest evidence of guilt,—the unfortunate prisoner was convicted, sentenced, and executed.

*My dear sir, by the bearer you will learn &c.

Imperial Testimony against Duelling.

The following letter, translated from the German for the *Christian Statesman*, is attributed to the Emperor Joseph II. and addressed to General Falkerstine, directing him to arrest a couple of his imperial subjects, who seemed to be as much disposed to adjust matters of controversy between them in an *honorable way*, as some of our republican gentry are in our country.

GENERAL:—You will immediately arrest the Count of de K—— and Captain W——. The Count is young, passionate, and influenced by wrong notions of birth, and a false sense of honor. Captain W—— is an old soldier, who has a mania for adjusting every dispute with the sword and pistol, and who has received the challenge of the young Count with a warmth ill becoming his graver years. I will suffer no duelling in my army. I despise the principle of those who attempt to justify the practice, and who think there is any heroism in the murderous practice of running one another through the body in cold blood.

When I have officers who bravely expose themselves to every danger in facing the enemies of their country, and who at all times exhibit courage and resolution in attack, and defence, they have my esteem and respect: the coolness with which they meet death in the service of their country redounds highly to their honor, and will entitle them to live in the grateful memory of their countrymen. But where men are to be found ready on the slightest cause to sacrifice everything to their hatred, vengeance, or a point of false honor, I cannot but despise them: in my eyes they are no better than the Roman gladiators of old. Order a court martial to try these two officers; investigate the subject of their dispute with the impartiality justice demands; and he who is guilty let him be sacrificed to the offended laws.

The practice of duelling is a barbarous custom worthy only of the age of the Tamerlanes and Bajazetts, and a disgrace to our enlightened age and country. Do but think of the melancholy effects which it produces in private life, in the bosom of families, in hearts which nature has not made hardy enough to bear such losses. I will have it suppressed and punished, even if it should deprive me of half of my officers! There will be men enough left for the maintenance of the good cause—men who know how to unite the character of the hero with that of the good subject and the honest citizen; and these only are such as are actuated by a due regard to the laws of their country, and a proper respect to the feelings of the good and upright. JOSEPH.

Extract from the Gazette of the United States, October 7, 1789.

EUROPEAN ACCOUNTS, BY THE LAST ARRIVALS.

London, July 30.

African Genius.

The African Prince now at Brighthelmstone, has a son ten years old, possessed of amazing musical talents.

This extraordinary genius has been presented to the Prince of Wales, who intends to recommend him to the professional concert, as an acceptable novelty to the admirers and lovers of music.

He plays with exquisite mastership on the violin.

The grandfather of this extraordinary youth was committed to the care of a Dutch captain, with diamonds to a great amount, and gold dust, to be carried to Europe and educated.

After experiencing much barbarous treatment from the avaricious Hollander, the unfortunate Prince was sold, as a slave, to a Jamaica planter.

The unhappy man met, however, with a kind master to alleviate his misfortunes, and married an African woman, by whom he had the father of this admirable boy.

At the grandfather's demise, the father was still higher in his master's favor, at whose expense he was instructed in several languages.

At the age of fifteen, he was permitted to take a voyage to Africa, with proper testimonials of his birth; but by a singular fatality was shipwrecked, and lost his documents.

Being conversant in several languages, he gained a subsistence by acting as interpreter to various foreign potentates in Europe.

In this situation he lived till the year 1778.

When he was on the confines of Poland he won the heart of a Polish Count's daughter, who was charmed with the "hair-breadth escapes," and adventures of this second Othello.

The Count gave him his daughter, who is the mother of our musical hero.

The father discovered in the child a very early attachment to music, placed him under the celebrated Haydn in Germany, from whom he received his musical education. From such culture we may easily presage perfection.

The New-Orleans Herald states that wood was selling at Natchez for $13 per cord.

MR. HAYNES, THE COLORED PREACHER.—As the late Mr. Haynes was travelling in the state of Vermont, he fell in company with a person who soon discovered himself to be an unprincipled scoffer at religion, and in the course of conversation demanded what evidence he had for believing the bible.

'Why, sir,' answered Mr. Haynes, 'the bible, which was written more than a thousand years ago, informs me that I should meet just such a man as yourself.'

'But how can you show that? returned the traveller.

'Why, sir, the Bible says, (2 Peter 3: 3,) 'There shall come in the last days, scoffers walking after their own lusts.'

COLORED PEOPLE OF PITTSBURG.—A writer in the Pittsburg Daily Advocate, in speaking of the efforts of the colored people in that city for improvement, says:

"It has been matter of surprise and gratification to those who have observed the deportment of the colored population of this city, that there exists among them so much good order, and almost an entire freedom from the beastly practice of intoxication, which we too frequently see exhibited in our streets, by people of our own race. Their conduct so far as observed in this city, is fifty per cent. in the aggregate, more virtuous than is the conduct of the same number of whites, in the same grade of occupation and society.'

"A Negro has a *soul*, 'an please your honor," said the Corporal, (*doubtingly.*)

"I am not much versed, Corporal," quoth my Uncle Toby, "in things of that kind, but I suppose God would not leave him without one any more than me or thee."

"It would be putting one sadly over the head of the other," quoth the Coporal.

"It would so," said my Uncle Toby.

"Why then, 'an please your honor, is a black man to be used worse than a white man?"

"I can give no reason," said my Uncle Toby.

"Only," cried the Corporal, shaking his head, "because he has no one to stand up for him."

"It is that very thing," quoth my Uncle Toby, "which recommends him to protection."—*Sterne.*

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A MEMORIAL of the MARTYRED LOVEJOY: In a discourse by the Rev. David Root—Delivered in Dover, N. H.

ANTI-SLAVERY ALMANACS for 1838—by the hundred, dozen, or single.

Anti-Slavery Music.

FREEDOM'S ALARM, or LOVEJOY'S VOICE FROM THE GRAVE.—Words by Miss S. H. S.; Music composed in eight parts; Copy-right secured according to law; and dedicated and presented to his Bereaved Family, by their sympathizing friend and servant,

REV. JONATHAN CURTIS.

The above Music is to be sold at the Office of the Herald of Freedom, and, as soon as can be forwarded, will be for sale at the Anti-Slavery Offices in Boston, New-York and Cincinnati. Any other responsible Anti-Slavery Agents are requested to send orders to this Office for the same; sell it at 12 1-2 cts per copy, and forward the avails, without deducting any commission, to Mrs. Lovejoy.

It is requested, that, whenever any remittances are made to Mrs. Lovejoy, such notices of them may be given in papers that exchange with the Herald of Freedom, that the same may be copied into that paper.

Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, April 1, 1837.

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☞All Letters and Communications, *Postage paid*, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.